WYLLYAM TVRNER VNTO THE READER.

ALTHOVGH IT be not belongynge vnto my profession to dispute of matters of Diuinite, whiche am a Phisitian: yet extreme necessitie require I am compelled to do in this kynde of warre, as coblers, shomakers, masons carpenters and all other men of handy occupations are compelled to do, when theyr cytie is beseged, to take wepens in theyr handes and become warriers, whiche haue had lytle or no experience of warre before. Nowe yf that (when a cytie is beseged) euery man that is a faythfull Cytizen oughte to do the beste that he can, to defende his cytie, and to ouercome the enemyes of the same: who wyll blame me, whiche am no professor of diuinytye, When as the cytie of God, where of I am a sworne Cytyzen,

is beleged, with so great hostes of Po-
pyshe warryers: yf I play in this tyme
of nede, the diuyne warryer, to defende
the forsayd cyte, and endeuour my selfe
to ouercome the ennemies of the same.
The enemyes of our cyte, are they which
take by violence awaye the godly and
necessarie ordinaunces of oure Cyte and
wolde by force thurste into our cyte law-
es of theyr owne makynge, cõtrary vnto
the lawes of our lawmaker, which buil
ded our cyte, & dyed for the lyberte of the
same. Suche enemyes are the Byshops
of Rome, and all Popyshe Prelates
and priestes, which mangle and myn̄ishe
yea, robbe: and many wayes deface the
moost comfortable cõmon seale of our
saluation and redemption: the holy Sa-
crament of Christes body and bloude,
and in the stede of the same, set in a mere
mannes inuention, a certayne Popyshe
playe, whiche they call the meritorious
Messe, bearynge vs in hande, that they
can doo with it as moche as oure Re-
demer Christe coulde do with his moste

blessed

blessed passion, which thynge I iudge to be greatly to the dyshonour of Christe, that is that our moste cõfortable cõmon seale of oure lybertie, and redemption, shulde be mangled and robbed, and for the moste parte of the whole yere, taken from vs, and that the worke of a man shulde be made equall with the worke of oure Lorde and lawmaker whiche is both God and man: I coulde do no lesse, but wryte this boke, to defende the blessed ordynaunce of oure Lorde and redemer, and wrastle a lytle with the wycked mannes ordynaunces, to helpe to dryue them oute of the Churche oure Cytie and to restore the ordynaunce of oure sauyoure into the churche agayne. I knowe that many wyll be offended, and take it very greuously, that I shulde wryte of this matter, and I loke for none other, but some shall cal me knaue and heretyke for my laboure taken in this matter. Some wyll there be also of Sathans syde, whiche neuer can be satiate with bloude, whiche wyll de-

lyze to haue my bloude, as dyuers in Englande, at this daye, yet lyuynge haue done, God forgyue them. And the same, yf that theyr crueltyes were not repressed and holden downe with the hyer powers, whiche are manteyners of all truthe and honestye, woulde not leaue a lyue in this realme one of my iudgemēt: that vse eyther to wryte or to preache agaynst suche mennes inuencions, as at this tyme I do wryte agaynst: but I care not for these hostlethes, trustynge that he that hath so oft delyuered me from the handes of myne enemies, wyl either saue me from them at this tyme also, or els yf it be his pleasure ẏ I shall lose my lyfe for his names sake, I shall be sure to fynde it agayne. But yf there be any man that of a conscience had agaynst me and thynke that I holde any false opinions in this boke or any other booke, and woulde haue the amendement of me and not my destruction, yf they be learned, lette them wryte agaynst me, and I shall answere

them

them or elles yf I can not, recante it that I haue wrytten. In the meane season I wolde desyre the vnlearned whiche erre by reason of ygnoraunce and not of malyce, that they woulde cease from raylynge agaynst me, tyll that theyr chefe champions haue confuted my booke, and haue perceyued that I wyll not recante. This wolde I also requyre of learned men yf it coulde be obtayned. I answered within these seuen yeres a certayne learned man of Englande, and confuted as well as I coulde, his boke but he contrary vnto all honestye and learnynge, perceyuynge that he was not able to answere to my booke, in euery booke that he wrote afterwardes agaynst other men, rayled and scoffed agaynste me by name Shulde learned men playe suche partes in a christen kyngdome? I thynke that it were mete that he that is learned, & openly in wrytīge or in pulpyt speketh agaynst any man, shuld either be

pelled to confute his opinions that he
rayleth agaynst, or elles shulde be com-
pelled openly to cry hym mercy, whom
he hath sclaũdered. yf this were brought
to passe, we shulde haue fewer raylers
in England thẽ we haue. Therfore haue
I sette my name vnto this boke that yf
thou thynke that I haue wrytten herein
any thynge agaynst God or his
worde, thou mayest know
to whom thou shuldest
wryte. Almighty God
graunte to the igno
rant, knowlege
and to them
that haue
knowledge,
to lyue therafter.
AMEN.

MASTRES MISSA.

AM credyble informed, by the reporte of my faythfull and vnfayned frendes, that there are nowe a dayes many rashe and vngodly men, whiche vtterly despyce me, and set me at nought sayeng, that I am not she that I am taken for, & that I am the Popes doughter, and haue dryuen out of the churche, the supper of oure Lorde, and haue set vp my selfe, in the stede of it: and that I am the greatest blasphemy, that euer was vnto Christes death and passion, w many other spytefull lyes and slaũders, wherwith they wolde kyll me, yf they coulde. But ye good catholyke and Christen people, knowe well ynoughe, what I am, and from whence I came: ye wote that I came from Christe and his Apostles, and that I am allowed and approued with mo then an Hondreth holye Fathers Bysshoppes of Rome, And I haue bene more, Then these. CCCCC. yeares approued by the hole

Churche. And because that many newe fangledde Fellowes, woulde that I shoulde be remoued oute of the waye, that Christes supper, (as they call it) myght haue place in the Churche, as an holsommer thynge and more profytable for mannes soule then I am: I wyll at this tyme (compelled by necessytye,) compare myselfe with theyr supper, and proue my selfe more worthy of place in Christes Churche, then it is.

¶ The Supper that these fellowes speake of euen after theyr owne confession, is but a memoryall of Christes death, of a gyuyng of thankes, for the benefyt of mans saluation, wherby mans fayth is strengthened, and theyr Loue is increased. These are the chefest properties, that these newe gospellers doo gyue vnto theyr so greatly commended supper. But harke nowe what I bothe do, and can do. I delyuer the sely soules that haue bene longe pytuously punyshed in purgatory, from theyr paynes & tor-

tormentes. Where fynde you in all the hole Scripture, that the supper of oure Lorde, can doo so moche? I can make fayre wether, and rayne: I can heale all Sycknesses, and brynge dampned soules oute of Hell: I can purchassere-myssion of synnes, by the offerynge vp agayne of Christes body and bloude. I can with fyue wordes, make both God and man. Whiche thynge, seynge that God can not do: can not I do more, thē God can do? Nowe lette these newe fellowes tell, whyther the supper of oure Lorde, can do so moche or no. Yet for al this, yf nede requyre I saye, that I am the supper of our Lorde: and my great frendes, Prophiry my patron, doctor of the canon Lawe, and syr Philip philargiry, doctor of diuinite, haue taught me to cal my selfe so: yf that my other name shuld be at any tyme to odyous. Ite Missa est: fare ye well, tyll the nexte tyme that we mete agayne. Knowlege. Here ye not as this wom ā speaketh so blasphemoully

agaynst

agaynste God and his worde: Marke ye not, as she preferreth her selfe before the supper of oure lorde Jhesu Christe: and yet she is the Popes doughter:

Fremouth. I heare her talke very well, howebeit I perceyue not the haynoulnes of the matter, as ye doo: therfore shewe me it playnly and I shal not spare to laye it to her charge. Knowledge. Fyrste when she is but the creature of man, she sayeth, that she can take synne awaye, by the offerynge vp of Christes bodye and bloude: wherein, she maketh her selfe equall with our sauyour Christe. And where as she sayeth that she can make rayne and fayre weather, & heale all maner of dyseases, she maketh her selfe god Where as she sayeth, that she can make with .v. wordes, bothe God and man, she maketh her selfe myghtier then god for seynge that God is euerlastyng, and hath no begynnynge, he can not make hym selfe, then where as she sayeth that she maketh God, she maketh her selfe myghtier then God. Yf this be not blas-

phemy,

pheny, what shall we call blasphemy:
Fremouth. Syr, these are intollerable blas
phemyes in dede, therfore, she shall not
scape with them thus, Howe Gentell
woman tarye a lytle, and heare what
shall be sayde vnto you. Heare maister
Justice before all this worshypfull com=
pany, in God and the Kynges name I
charge you with this woman, that she
may be forth cõmynge, to answere vnto
suche crymes of heresy and blasphemy,
as shall be layde vnto her charge.
Master Justice. Wotest thou, thou lewed
felowe what thou sayest and doest: wylt
thou rayle agaynst the holy and blessed
messe, and accuse her of heresy and blas=
pheny: lay handes on this felowe, for he
speaketh agaynst the syxe articles, and
agaynste the Sacramente of the alter.
I take wytnesse of you neyghboures,
what this felowe sayeth. Knowledge.
Softe syr and be not so hasty, yf that ye
put this man in pryson, and refuse to
execute it, that he hathe charged you
with all, saye not but ye be warned, ye

wyll beschrewe your selfe. Ye are begyled maister Justice, the worlde is not nowe as ye thynke it is. The tyme of persecutyng the professors of the truth (thankes be vnto God) begynneth nowe to weare away, ye haue persecuted longe ynough alredy in tymepast, and a lytle to longe. The kynges intent and purpose, is now at the begynnyng of his reygne to purge and clense the churche of all abuses and enormities, and to examyne and try with the touche stone of goddes worde, all sacrifices and ceremonies, which are in the church: whither they are agreyng with the worde of God or no: that they that do agree, may be allowed and holden styll, and ỹ they that are disagreyng, may be taken away. Then seynge that this is the kynges moste godly purpose when as ye wyll not suffre men to cyte abuses & suche thynges as, are thought to be abuses, to come to examynation, men may gather playnly, that ye entẽde to resyst the kynges most godly purpose. Whiche yf ye do, ye are not his frende.

ye

Yf the messe, after dewe examynation be founde to be good and godly she shall haue no harme, but yf she be founde to be of antichrist and but a fayned thyng to wyn money with, to the ydle prestes that can not preache: why may not the kynges hyghnes as well put her downe and dryue her out of the churche, as the popes willnes set her vp, and broughte her into the churche? Therfore I wyll aduyse you, to leaue of your troblynge of this honest man, and be content, to execute his reasonable request. Maister Justice. Syr at your instaunce, I wyll lette this man go, and wyll also se, that this woman shalbe for the cõmynge, to answere vnto suche thynges as shall be layde vn to her charge. Knowledge. Fare well master Justice. M. Justice. Farewell syr. Salomon the Judge. Inquere Peter, yf there be any man that hath any action, or matter, to be intreated of this daye in this courte, lette hym brynge it in, and entre it and he shall be hearde. Peter Pryce.
Yf there be any, that hath any matter

in this courte, let hym entre his action: for my Lorde iudge is ready to heare it. M. Fremouth. Here is a woman (my lorde) whiche defendeth open heresy, and commytteth blasphemy agaynste God and his holye worde. Palemon, What sayest thou woman, is it so, as this man hath reported of the? Mila. I denye, that I make any heresye, or commytted any blasphemy in all my lyfe. Maister Fremouth. Diddest thou not saye, that thou camest from Christe and the Apostles: that thou couldest delyuer soules oute of purgatory, yea and dampned soules out of hell, and couldest purchasse forgyuenes of synnes, with the offerynge vp of Christes bodye and bloude agayne, and that thou couldest do more then Christe can do? are not these sayenges full of heresy and blasphemy? Mila. I graunte I sayd all these sayinges, which ye haue reherced, sauynge the last, whiche I vtterly deny, that I euer sayd or thought in all my lyfe tyme. M. Fremouth. I shall proue (my Lorde) or I go hence, by her owne

owne hande wrytyng, that she taketh in hande to doo, that God neuer toke in hande, that is, to make God, whiche yf I can shewe, I shall proue, that she holdeth, that she can do more then Christe can do. Palemon Then ye deny not, but that ye sayde all the reste, wherof ye are accused. Mica. I sayde them, and wyll saye them agayne. Knowledge. And those sayynges shall I, by the helpe of God proue false, Hereticall and blasphemous. Porphir⁹ and Philargit⁹. We desyre you (my Lorde that ye wyll admit vs to be defenders and aduocates vnto this innocent woman. Palemon. I am well contente, defende her as well as ye can. Prophiry. Euen as it is neyther semynge nor godly, that the holy scripture shoulde be called to Examination and tryall, whether it be Scripture or no, and they that holde that scripture is no Scripture ought streyght wayes to be taken for Heretykes, and infydeles: so the blessed and holy Messe, whiche is as true as the Scripture is, and

came from God, as well as the scrypture came, ought not to be suffered to come vnto any examination or tryall: & al they that doubt or holde agaynst it, ought by & by to be taken for heretikes and infideles. The blessed messe is suche an hygh & inscrutable mistery ỹ no lay man ought to reasō or dispute of it, and though there were any abuse crept into the Messe (as no man is able to proue that there is any at all) it shuld belong only vnto the Bysshoppes & vnto the clergy, to medle with suche matters, and not to suche lay and vnlearned fellowes, as these be. Whiche, as it dothe appere by theyr apparell, haue neyther taken any degre in diuinite, neyther in the Cannon law Cato the wyse man sayeth to suche. Mitte archana deo: Let the secretes of God alone. And Salomon sayeth: He that is the sercher of Goddes maiestye, shall be ouerthrowen with his glorye. Therfore it is not lawfull that these fellowes shulde medle with any such matters

ters, as the messe is, moreouer, yf these mennes accusation shulde be allowed, there is no such holy ceremonye in the holy churche, which shuld not come in to great ieoperdy of destruction soone after. Let all men beware that they breake not a good ordre. Nowe is the churche in a ryght good ordre, whiche yf it were ones brokē, the church shuld come in great ieoperdy. Take but one staffe out of a bundell, are not all the rest loose and ready to fall out? the Ceremonies of the Churche, are knyt in suche an ordre that yf ye take one away that all the rest shalbe in ieopardy of fallynge into destruction. Furthermore, ye know also that the multitude of this realme, hath the messe in suche reuerence, and taketh it for such a godly thynge (as they are bounde to do no lesse) yf they shulde ones perceyue ỳ the messe shuld be tādled as a theefe a robber, that is, yf she shuld be openly accused before the face of ỳ Courte, the rude people wolde make an insurrectyon,

and so shoulde all this realme come in
great ieoperdy, by the breakyng of the
inwarde peace, of oure foren enemies.
Therfore it were beste to refuse these
mennes accusation, and not to admyt
it, but to punyshe them for theyr bolde
interpryse: But yf ye wyll nedes ad-
myt theyr accusation, by your pacience
my lorde, seyng that this is a spiritual
matter: it shoulde be harde before a
spiritual iudge: for as Aristotel sayth
euery man can iudge well in ỹ thyng
that he knoweth: thē he that knoweth
not the matter, can neuer iudge well
in it, wherfore it were beste that eyther
ye shulde (my lorde) reiect these mēnes
accusation, or elles suffer the matter to
be deuolued vnto some spiritual iudge.
Salemon. The saiynges alleged out of
Cato and Salomon forbyd not christ-
ten men to serche the secretes of theyr
fathers testement and wyll, whiche he
hath left in wrytynge, that they shulde
knowe but only suche secretes, as god
hath not opened in his holy word and
testa-

testamente, and are not necessarye for man to knowe: then these men maye read and serch out al the secretes, that are conteyned in the scripture, and for the vnderstandynge of it, may with sobrenes and discretion reson and confer of any place of Scripture. And yf any thynge be taken for a parte of goddes wyll or commaundement, whiche they doubt of, whether it be conteyned in theyr fathers wyll or no: why maye not they haue a recourse thyther, to se whether it is conteyned there, or no. yf that onely preistes shuld be suffered to come vnto the readyng of our fathers testament, yf they sayde that the pope were hede of Christes churche, and all our goodes that are lay men were theyrs at theyr pleasure: yf we myght not be suffered, to searche our fathers wyll & testament whither it were so or no, we shuld haue shortly many ranke & rych papistes i this realme, as we haue al redy a great dele to many, & yf they wolde haue our wyues & doughters also,

and sayde, ꝑ it were goddes wyll, that we shulde let them haue them, yf we myght not searche the testament, whether it were so or no, in what case were we in then? As for these men, whom ye iudge by theyr apparell to be vnlearned, because they seme not to be Doctors of diuinite, and of the canon law, and therfore not worthy to accuse any abuse, that it may be put away, ye folow very lytle the scripture whiche ye eyther knowe or ought to knowe: Nolite iudicare secundum aspectum. &c, Judge not according vnto the outwarde apperaũce but iudge after ryght iudgement. The one of these men is a master of arte of Cambrygge, and the other is a master of arte of Oxforde, and haue in theyr youth studyed diuinite. Wyste they nowe be vnlearned, because they are no prieste? we shall haue a tryall of theyr learnig hereafter. And though they were as vnlearned as a man is possible: no man can hyndre them to accuse thē of herely & blasphemy, whom they

they heare speaking playne blasphemy & heresy. Therfore I wyll alow their accusacion, & iudge as I shal se euydence gyuē. As for ỳ ye fere ỳ yf ỳ messe shuld be suffered to be ones accused, ỳ all ỳ ceremonies of ỳ church shuld soon after decay & come to nought, it is but a folyshe fere. Yf ỳ messe be foūde faulty & ỳ ceremonies be foūde to be ỳ same sorte that ỳ messe is, shuld they not be al taken away togyther: for they ỳ are ioyned togyther ī ỳ mischeous dede ought not to be separated in the punyshment. Your thonder boltes of byshoppes of the people, wherby ye meane ỳ great blode shuld be shed within this Realme, yf ỳ messe shuld be accused of heresy & blasphemy, are but bayne, for ỳ kyngs most louynge subiects, are more godly & wyser, then they wyll disturbe the cōmon welthe, for ỳ examynacio of a man or a womā. What say you: yf Baals ymage were here ī Englāde, whiche god cō maūded expressely to be destroyed, & ye knowe certaynly ỳ there shuld aryse an

vprore and the puttyng downe of this Idole: whither were it better to suffre the Idole to stande styll with the hygh displeasure and indygnation of God whiche threatned subuersion vnto the lande, where Baal were worshypped, or to burne Baal with an vprore, and so to auoyde the indingnation of God? I trust to almyghty god, that we shall haue no vprores at all. Where as ye woulde haue the matter deuolued vnto some spirituall Judge, thynkynge that I am not able to iudge of this matter, for lacke of knowlege and learnyng in matters of religion, I woulde not that ye shoulde reken me to be vnlearned in Goddes law, because I am no Byshop: as though only byshoppes and prelates were spirituoll men, and none elles. Qui non habet spiritum dei, hic non est eius: He that hath not the spirite of God, he is not his: But all true Christen men haue the spirite of God. Then are all Christen men spirituall men. Then must ye eyther take me for

no

no Christen man, or elles graunt, that I am a spirituall iuge, as for my knowledge in the holy Scripture, thoughe many of my predecessors haue ben to theyr great shame shamefully ignorãt in the scripture: I wold ye should knowe that I haue ben brought vp in humanytie, Logyke, and diuinitie, in the vniuersitie of Cambryge, tyll I was. xxii. yeares olde, and that sence that tyme, thoughe the cõmon Lawe hath ben my chefe study, I haue dyligently read the scriptures from the begynnyng to the ende, wherby, thankes be vnto the Lorde, thus moche knowledge haue I gotten, that I can discerne true religion from superstition, and knowe my shepherdes voyce, from a straungers. This sayeng of Dauid: Et nunc reges intelligite, et erudimini iudices terre Et you vnderstandynge ye kynges, and be you learned ye iudges of the earth. This sentence made me reade the Scriptures, sence I was a Iudge, more hedefully and attentely, then euer I dyd before,

Therfore ye shall not nede to haue the matter deuolued vnto an other iudge. Now yf ye haue any thynge agaynste this woman, speake, and ye shall haue audience. Knowledge. Holde ye your opinyon styll that ye are ordeyned of all myghty god, and I pray you in what place of the Bible dyd God order you maistres missa? Porphir. Christ ordeyned the blessed messe in the. xxvi. of Mathe. the. xiiij. of Marke the. xxij. of Luke & in ỳ. xi. of the former epistel to the Corynthyans. Knowledge. There is no mention of the messe in any of these places Porphiry What maketh matter, whether the name be ther or no, yf the thig be there. We ought rather to leke for the thynge it selfe alwayes more, then for the name of it. Knowledge, Howe doo men discerne and knowe thynges, but by theyr names? thẽ seynge that there is no mẽcio made of the messe, in these places rehersed, howe shall we knowe, that Christe ordeyned the messe there? Porphiry. Ye shall knowe, that Christe

ordeyned

ordeyned the Messe by Christes wor-
des, wherwith he ordeyned that thyn-
ges, that we call the messe. Knowledge.
Reherse the wordes I praye you, wher
with Christ instituted the messe. Porphi-
ry: These they be: Dominus Jhesus in ea noc-
te, qua traditus est. &c, The Lorde Jhesus in
that nyght, that he was betrayed toke
breade and after that he had gyuen
thankes, he brake it and sayd: Take,
eate, this is my body whiche is broken
for you: do this in the remembraunce
of me. After the same maner, toke he
the cup, after the supper was done, and
sayd: this cup is the newe Testament
in my bloude, do ye this as ofte as ye
shall drynke, in the remẽbraunce of me.
By these wordes, dyd Christe instytute
and ordayne the Messe. Knowledge.
And with the same wordes he insti-
tuted the Lordes Supper, thenne is
the Messe and the Lordes Supper all
one thynge. Porphyry. They are all one
thynge in verye deade. Therfore,
they that rayle agaynste the Blessyd

Messe

Messe, rayll also agaynst the supper of
oure Lorde. Knowledge. Yf the Messe and
the Supper of the Lorde be all one
thynge, the ryghtes, the housell, the
Sacrament of Christes body & bloude
and the supper of the Lorde are all one
thynge: then the messe, the housell, the
ryghtes, the sacrament of Christes bo
dy and bloude, and the Supper of the
Lorde, are all one thynge. Wherof it
foloweth, that who soeuer maye cele=
brate or do any of these: may also cele=
brate or do all the rest. But all the lay
men in Englande may celebrate the
supper of the Lorde, and may receyue
theyr Ryghtes or housell, as well as
priestes, therfore they may al celebrate
or do messe as well as priestes may. Yf
the supper of the Lorde or houslynge &
the messe be all one thyng: what soeuer
then belógeth vnto the one, belongeth
also vnto the other: and what soeuer is
required to the celebratyng of the one,
is also required to the celebratynge of
the other: But a shauen crowne, a pri=
stes

stes gowne, an albe, a stole, a vestiment, confiteor, misereatur, collectes, sequences, secretes, canon, memento, eleuation, of the Sacramente, remẽbraunce of Sayntes departed, offeryng vp of christ for remyssion of synnes, breakyng of breade in .iii. partes: one for them that are in Purgatory, an other for thẽ that are in heauen, the thyrd for them that are alyue, washyng of a mannes fyngers, myxyng of water and wyne togyther, are necessarily requyred of hym that shall saye messe, then yf it be true that ye say, that the messe and christes supper, whiche the cõmon people call, theyr housel or ryghtes, are all one thyng, then is it required, that all men whiche shall celebrate the Lordes supper or receyue theyr housell, must haue shauen crownes, priestes gownes, albes stoles and vestimentes vpon theyr backes: they must say secretes, and sequences, collectes & canon: they must breake the hoostie in .iii. partes, and offer vp of freashe, Christes body for remyssion

of

of lynne, with all the other superstici-
ous toyes and bables aboue reherled:
But these are not requyred of hym that
shall celebrat the supper of the Lorde,
and yet are requyred of hym that shall
celebrate messe: it followeth therfore,
that the supper of Christ and the messe
are not all one. Moreouer yf the sup-
per of the Lord and the messe were all
one: when as a laye man may, as well
receyue the supper of the Lorde for a
priest as a priest can do for a laye man,
the myght a lay man as wel say messe
for a priest, as a priest can do for a laye
mā, but I do not doubt, but ye thynke
that to be an incōuenience, & contrary
to your ofte commended order, then is
it not conuenient, that the supper of
Christe and the messe, shulde be reke-
ned all one. Philargirus. We thyncke
that ye spake of late wonderous in-
discretly and vnreuerently, and other-
wyse then it becommed a Christē man
to do: where as ye called the holy be-
stementes whiche the priest weareth
in

in the honoure of Christe, who is pre-
sent at the messe, superstitious toyes
and bables, seyng that they were con-
secrated to holy vses by holy prayers,
and by the inuocatiō of goddes name.
¶ Whē ye go to speake with a great mā
do ye not wel to put on the best clothes
that ye haue? shall a preiste then doo
amisse when he putteth on better clo-
thes thē ỳ cōmon people wereth whē
he not nely speaketh w̄, but also tou-
cheth the kyng of heauen? ye must not
therfore so rashly dispise the hallowed
vestimētes & other suche lyke outward
semely ceremonies, whiche serue for a
good order. Knowlege. I perceyue well,
when as ye can not answere to the re-
sones, whiche I haue made vnto your
fellowe, ye wolde drawe me craftely
oute of the matter in to an other newe
matter. But leaste I shoulde seme to
be vnable to answere vnto youre rea
sones, I saye, the vestymentes for
all the Byshoppes bablynge, are no
holyer, then Tome Tynkers taberde
is

is, and the name of god is abused, whē it is called vpon, to sanctyfie thynges that God neuer cōmaunded to be sanctyfied, or hallowed. Christes naturall bodye is not nowe honoured with outwarde garmentes, and he wyll not be honoured otherwyse, then he hath cōmaunded: for he hath gyuen no cōmaūdement so to be honoured. And as for his godhede, because it is a spirite, it must be spiritually worshypped in spirite & in truth, and not in outwarde bestymentes. Yf ye wyll worshyp Christes body as ye ought to do, gyue good newe clothes vnto the naked or to the poore, that haue nede of clothes and then do ye honour Christe as ye shulde do. But to returne vnto oure purpose agayne I axe of you, whyther a laye man when he taketh his ryghtes at Easter in loue & charite with a Christian farth, celebrateth the hole Supper or noo? Philargiry. I graunte that he celebrateth the hole Supper. Knowledge. But the same celebrateth not the hole

messe

messe and the supper of the Lorde are not all one. Porphiry. As a naked man nowe within this houre clothed, dyffereth not in substãce from hym selfe because he is clothed: so the messe, dyffereth not from the supper of the Lorde, because it hath decent apparell nowe, semely for suche a mystery, whiche perchãce it had not in ỹ primatiue church or elles there is no difference at all, betwene the Messe and the supper of our Lorde: for there is in the messe before the consecration, breade and wyne, & after the cõsecration, the body & bloud of Christ, and these are in the supper of our Lorde, and also in the messe, therfore the messe and the Supper of oure Lorde are all one. Knowledge. Ye saye because there is breade and wyne in the messe before the consecration, and the body and bloude of Christ after the cõsecration, and these are both in the supper, and also in the messe, therfore, that the supper of the Lorde and the messe are all one. Fyrste ye do suppose to be

true whiche is playne false, ꝑ is where
soeuer breade and wyne is, and the bo-
dy and bloude of Christe is, that there
is Christes supper. At the maryage in
the Cane of Galile, was breade and
wyne, and the body and bloud of christ
more truly, then they are nowe in your
messe: yet was not Christes Supper
there. In the supper also of the Corin
thians, which they eate before the Lor
des supper, was breade and wyne, and
(yf it be true, that the sacramentaries
holde, that Christes bodye is in euery
place) there was Christes body & bloud
but for all that, that supper was not
Christes Supper, because it was not
done in the remembraunce of Christes
death, but onely to fyll the belly, & not
to fede the soule. Porphiry. This is not a
lyke case, for neyther in the Cane of Ga
lyle, neyther in the Corynthians Sup-
per was, the wordes of consecration
sayd, and therfore was there no supper
of oure Lorde. Knowledge. Then yf the
wordes of consecration had bene sayd
in

in the Corinthians Supper, thoughe the Corynthians had not intended to haue remembred Christes death, theyr former supper shulde haue ben christes supper, and nowe by your reason, when and where soeuer a priest sayeth the wordes of consecration as ye cal them, ouer bread and wyne, there is Christes supper, as thoughe in these. ii. thynges alone to haue bene wyne & certayne wordes layd ouer the same, shulde cõsyste Christes supper: which opynion I wyll take in hande to proue false by the autorite of godes worde. Luke in the. xxij. chap. describinge the Lordes supper, & all such thynges as belonge vnto it, in these wordes: do this in the remẽbraunce of me, teacheth vs playnly, ỹ one of these chefe poyntes that belongeth vnto the Lordes supper is to call to remẽbraunce the passion of christe. And Paule in the. xi. chap. of the former epistle to the Corynthians wryteth of Christes supper thus Take ye, eate ye, this is my body, whiche is broken for

you: do this in the remembraunce of me. After the same maner also, he toke the cuppe, when supper was done and said: this cup is the new Testament in my bloude, do this (as oft as ye shall drinke it) in the remẽbraunce of me, for as oft as ye shall eat of this bread, and drynke of this cup, ye shall declare the death of the lord vntyl he come. These are the wordes of saynt Paule and the vndoubted scripture: where vpon I gather, that it belongeth as moche to Christes supper to receyue the breade and wyne in the remẽbraunce of christ and to declare and shewe his death, as it belongeth to reherse these wordes, this is my bodye, yea and more ouer: for saynt Paule sayeth, as ofte as ye shall eate this breade and drynke this cup, ye shall declare and set forth the death of the Lorde vntyll he come. He saythe not, as oft as ye shall eat this breade, and drynke this cup, ye shall say these wordes ouer the bread and wyne, this is my body, and this is my bloude.

Then

Then doth not onely breade, and wyne and the wordes of consecration sayde by a preest, make the supper of the lorde, excepte the remembraunce of Christes death, & the presẽce of Christe & churche be annexed also therunto. Then doo I gather this argumẽt, the messe is not done in the remembraunce of Christe, as oft as it is done: therfore the messe is not the supper of the lorde. Furthermore, that the messe and the supper of the Lorde, differ no more one from an other, than a naked man and a clothed man do: this argumente shall sufficiently declare. Whose operationes and endes do differ, and are diuerse, they are also diuerse thynges, and differ, and can not be all one: But the operations & endes of Christes supper and the Messe are diuerse, and differ one from an other: therfore the supper of Christ and the messe do differ and are diuerse thynges, & can not be all one. The operation and ende of the Messe are these to purchase remyssiõ of synne

by offeryng vp of Chriſte agayne, to make fayre wether and rayne, to heale ſycke horſes, meſeld ſwyne, & the frenche pore, to bryng ſoules to reſte that are in tormente and payne to delyuer ſoules out of hell. The meſſe is ſayd & done in the remẽbraunce and honoure of men. This is alſo an operacion of the meſſe, to purge ſynnes, and to take them awaye, and to bryng the kyng= dome of heauen, by the receiuyng of breade and wyne. The fyrſt ente or in= tent of the meſſe whereof I made men= tion, is declared in this ſecret. Satisfaciat tibi dominꝰ &c. We beſeche the Lorde that the offeryng vp of this preſent ſacri= fyce, may be a ſatyſfaction for the ſoule of thy ſeruaunt. It is alſo declared in this prayer which is ſayd at the ende of euery meſſe. Placeat tibi ſancta Trinitas &c. O holy Trinite, let this obedient ſeruyce of my ſeruytude pleaſe the, that this ſacryfice which I vnworthy haue offe= red vnto the eyes of thy maieſty, may be vnto the acceptable, & thou hauyng

pytie

pytie, may be profitable and purchaser of mercy. The same intente is declared in this secrete whiche is contayned in the messe, whiche is sayd on the .xb. Sonday after Trinite sondaye: Concede nobis domine quesumus, vt hec oblatio salutaris et nostrorum fiat purgatio peccatorum, et tue propitiatio pietatis Lorde graunte vs we beseche the, that this holsom ablation may be the purgation and clensynge of our synnes. &c. Also in the secrete of saynte Rycharde, the intent and ende of the messe is vttered plainly ī these wordes. Concede quesumus misericors deus et ce. Graunt vs mercyfull god, that by the intercessyon of saynte Rychard̄e thy confessor & Byshoppe, this reward̄e offered to the eyes of thy maiesty, may both purchase vs grace to lyue well, and gette vs euerlastynge glory. Also that the purpose and intente of the messe is to saue bothe the bodye and the soule: The secret in Saynte Romanes messe doth euydentlye testyfye in these wordes. Sacrificiū deuotionis nostre. We beseche the

almyghtye god, loke mekly to, and regarde the sacrifice of our deuotiō, and of thy benygnite at the intercession of thy confessor & byshop Romane graūt thorow this, health of bothe body and soule. Now by these wordes of ẏ messe here rehersed, it is euidēt, that the end and intent of the messe is to make satisfaction for mānes soule, to purches mercy, to purge synne awaye by offeryngе vp of sacryfyce, and to obtayne euerlastynge glory. Hath the supper of the Lorde I pray you any suche operation, intent, purpose, and ende, as these be? Neuer one another ende & operation of the messe, is to make fayre wether & rayne. These titles in the messall: Missa pro serenitate aeris. Missa pro pluuia, Do sufficiently testifye. This doth also testyfy the secret of the messe sayde for Rayne. Oblatis domine placare muneribus. &c. Lorde, be thou swaged by the rewardes offered vp: and gyue vs the helpe of sufficient rayne in dew season. Hath the lordes supper any suche

ope-

operation or intente: That another operacion and ende of the Messe is to heale sycke horses, mesled swyne, and all other diseases, both of men and beestes, these tytles beare sufficiently wytnes: Missa pro peste animalium: A messe for the mozen or pestiferous sykenesses of beastes. Missa Raphaelis archangeli pro omnibus infirmitatibus, A messe of Raphaell the archangel, for all sycknesses. Is Christes Supper cõmaunded to be receyued for any suche purpose: that the messe is also sayd to delyuer soules out of payne and torment, the messe of Requiem, in these wordes beareth recorde, Pro quorum memoria. &c. Lorde, gyue them euerlastynge reste, for whose memory, the bodye of Christe is receyued. And in this, post Communionem, after theyr communion Annue nobis domine per hoc sacrificium quod sumpsimus. & cetera, Graunt vs Lorde by this Sacrifyce, whiche we haue receyued that the soules of thy seruantes maye deserue to receyue forgyuenes of theyr synnes. Where vpo

Christe ordeined that his supper shoulde be taken to delyuer soules out of tormente: That another operation and ende of the messe is to delyuer soules out of hell, this place redin the messe of. Requiem. Doth beare sufficient wytnes. Hostias et preces tibi domine offerimus. & ce. Lorde we offer vp vnto the oblacyons and prayeres, receyue Thou them Lorde, for those soules, whom we remembre this daye, make them Lorde to passe ouer from death to lyfe. And in this praeyer: Domine Jesu Christe rex glorie. et ce. Is playne mencion mayde of deleueraunce from helle, without any fygure or tromppe. Lorde Jesu Christe Kynge of Glorye delyuer the soules of all faythfull dede men from the hande of Hell and from the depe lake. And in the prayer of Gregories Trentall this is the ende of the Messe to Delyuer soules oute of the handes of deuylles. Justorū anime in manu dei sūt nec nocebit eis tormentum malitie. The rygh-

tous

ous mennes soules are in Goddes handes neyther shall anye tormente of malyce ouer them. Then it doth appere, that the Messe goeth aboute to delyuer euyll and dampned mēnes soules from the place, where they are, that is, from Hell and from the handes of the deuyl. Where torment they any Deuyll any soules departed, sauynge only in hell: therfore the intente of the Messe is to delyuer soules oute of hell. The wordes of the Trentall Messe are these. Deus suma spes nostre redemptionis qui in terra promissionis et .cetera. God the chefe hope of our redempcion whiche hast Chosen before all other landes to be borne in the lande of Promyse, and sufferedest deathe in the same place: Delyuere mercyfully the Soule of thy seruaunte, from the handes of Deuylles. Loo, here maye yese, that the operation of the Messe, is to Delyuer Soules from the handes of deuylles. Dydde Christe ordeyne his Supper, to de-

lyuer

delyuer soules from the handes of deuyles: surely there is no mention made of any suche matter in the institution of Christes supper. That the messe is a memoriall of deade men, and that it is done in the honour of sayntes, the wordes of the messe, hereafter folowynge, do manyfestly declare. Pro quorum memoria corpus Christi sumitur. etc. Lorde gyue them euerlastynge rest, in whose remembraunce the body of Christe is receyued. This is sayde in an other messe. Assume quesumus omnipotens deus in honore. We beseche the Lorde almyghtie, take these oblations offered vp vnto the, in the honour of sayne Eustach and his felowes. And it is sayd in an other messe. Hostiae tibi domine pro commemoratione sancti Lamberti. Lorde, we offer vp vnto the oblations for the remēbraūce of saynt Lambert thy martyr and byshoppe. Was Christes supper ordeyned for the remembraunce onely of Christes passion? Or it was also ordeyned for the remēbraunce of men, which

are

are but his seruauntes: that ye messe intendeth to take synnes awaye by the offerynge vp of breade and wyne vnconsecrated, this secrete with an hoūdred mo doth testifie. Feria quarta post letare Supplices te rogamus omnipotens deus vt his sacrificiis peccata nostra mundētur quia tunc. Almyghtie God we humbly beseche the, that oure synnes maye be clensed by these sacrifices: for then thou gyuest the true health both of body and soule. These wordes sayeth the priest before the sacrynge onely, holdynge vnconsecrated wyne in the chalyce, and vnconsecrated breade liyng vpon the chalyce. Nowe haue I proued by the very wordes of the messe, that the ende of the messe is to purchase remyssion, by offerynge of breade and wyne, to deserue euerlastynge lyfe by receyuyng and offerynge of Christes body, to make fayre wether and rayne, to heale all syckenesses, to brynge soules from hell, and to delyuer them from tormentes, to honoure sayntes, and to make a memoriall

moziall of layntes deathes, and nati=
uites, of the receyuyng of Chriſtes bo=
dy & bloude, and other whyles to ma=
ke the ſame of the offeryng of breade
and wyne. Theſe are the operations,
intentes, and endes of the meſſe & the
ſame are not the endes and operations
of the ſupper of the Lozde, for the ende
of chriſtes ſupper is to remẽber chriſ=
tes death, to gyue thãkes for our redẽp
tiõ & to remẽbze, ỹ we all are mẽbzes
of one body, and ought therfoze one to
loue another. Therfoze the endes of ỹ
meſſe and the operations of the ſame,
and the ende & intent of chriſtes ſupper
are dyuerſe, and dyffer moch one from
another: wherupon it folowth, that ỹ
meſſe and Chriſtes ſupper do dyffer &
are not all one. Then can ye not ſaye,
that the meſſe was ozdayned of God,
in the. xxvi. of Mathewe, and that the
meſſe is the ſupper of ỹ lozde, decked &
ſemely appoited ẅ decent apparell foz
ſuche a miſtery. Palemon. Yf ye haue no o
ther places of ſcripture, to pzoue that ỹ

meſſe

messe was ordained of god thē ye haue hytherto brought forthe, she muste be driuē out of christes church, as a mere inuentiō of man. Therfore yf ye haue any mo places, bryng thē forth. Philarby. The messe is good, & all goodnes is of god, as S. James sayth: euery good gyft, and euery perfect gyfte is from aboue, descendyuge from the Father of lyght: ergo the messe is of god. Moreouer Christe sayeth in the xiiii. of Iohn That cōforter, which is the holy ghost who thē father shall send in my name, he shall teache you all thynges what so euer I shall speake vnto you. Loo, here Christe promyseth that the holy Ghost shall teache the Apostles & the churche all thynges, that he shall speake after his Ascension, Then dyd Christe doubtles tel the Churche many thynges after his Ascention which the holy Ghost taught a great whyle after, and among those thynges, that were onely taught after the ascention, was the Messe. Also of sayne Iohn the. xvi. Chaptre

Christ

Chriſte ſayeth, I haue many thynges to ſay vnto you, whiche ye can not bere nowe, but when he ſhall come whiche is the ſpirite of truth, he ſhall leade you into all truth. Beholde heare howe that Chriſte differred to ſhewe the Apoſtles certayne veryties, tyll that he was aſcended vp into heauen. Then was there ſome truthes tolde to the churche after that Chriſt was aſcended whiche was not tolde of Chriſte, before his aſcencion: and then is no mencion made in the .iiii. Euangeliſtes. And ſurely, as I haue ſayd, the meſſe is one of them which was not taught before the aſcencion. but after it, as oure mother the holy churche beleueth, whoſe doctrine I wyll rather folowe then all the Lutherians in Germany, thoughe there were .CCCCC. tymes as many mo, then nowe are. Magis enim credendum eſt Marie veraci & ludeorum turbae fallaci. Say not nowe but that ye haue nowe ſcripture alleged you, to proue that the meſſe is of God, knowledge. Ye make a reaſon

and

and bryngeforthe Scripture, to proue that the Messe is of God: But howe strong your reason is, and howe rychtly, ye haue alleged the scripture, I shall shortly declare. Whereas ye reasō the messe is good, & all goodnes is of God, ergo the messe is of God: ye commyt a fallacy or a deceytfull dryft of sophistry which is called of the Logicias which hath such sophisticall deceytes, petitio principii, That is whē a man wyll proue a thynge to be true, by the same thyng, or with another, that is as doubtfull as that is, which is called into questiō. The chefe matter that we goo aboute in this accusation, is to proue that the messe is vngodly & full of blasphemy, and therfore ought to be put out of the churche. And yet ye very wytely allege this for a prynciple, and out of all controuersy, that the messe is good & conclud that therfore it is of God. No no syr, ye can not bleare my eyes so, proue ye fyrst that the messe is good and then shall I graūte you your conclusiō, that

it is of God. To the place whiche ye allege out of the .xiiij. of Johñ: wherwith ye woulde proue that Christe taughte the Apostles and the Churche certayn doctryn that he taught not before his ascentiō, wherof ye saye that the masse is one: I answere, that ye allege the scripture false: for it is not in ẏ texte as you allege it, he shall teache you what soeuer I shall saye vnto you, but what soeuer I haue sayd vnto you. I take to witnes bothe Erasmus translation & the Greke texte whiche is thus. Ekinos ymas didaci panta kai ypomoesi ymas panta ose ei pon ymin. That is to say, he shall teache you all thynges & put you in remembraunce of al thynges what soeuer I haue sayd vnto you, & here may all mē se how craftely & vnfaythfully ye cite ẏ scrypture, allegynge one tence for an other, and leauynge out the pryncipal part of the sentence. As touchynge the place whiche ye allege oute of the .xvi. of Johñ: ī these wordes: I haue many thinges, to say vnto you, but ye can not

beare

beare thē now. But whē he shall come which is the spirit of truth, he shall led you into all truth. I answere, ỹ ye can not proue by this place, ỹ the holy gost taught the church any doctryn, which the Apostles & Euangelistes haue not left behynde thē in theyr wrytinges. Yf ye say that they could not abyde diuers thinges before Christes ascentiō: I say that they could abyde ỹ same after his ascentiō. Yf ye woulde apply in this sē-tēce this (word) you only vnto ỹ church after ỹ apostles tyme, & not to ỹ apostles, ye do the apostles playn wrong for Christ sayd these words vnto thē. Thē what cā ye gather of this place? Christ promised the apostles ỹ the holy ghost shuld lede them into all truth, dyd he so or no? yf he performed his promise, thē knew the apostles all truth & no parte of ỹ truth was vnknowē vnto thē, The apostles also was eyther vnfaithfull & disobediēt seruaūtes vnto christ, or they were faythfull & obedient. Yf they were faythfull & obdiēt, they kept these his cō-

Speake that in the lyghte, whiche I spake in darkenes, and speake ye that openly, that ye haue heard pryuely. But Christe taught by the holy ghoste the Apostles, all truth, then were they eyther disobedient seruauntes or elles they taughte in theyr wryttynges all truth. yf they taught all truth in theyr wryttinges, & yet taught not the messe ther in, it folowth that it is no parte of the truthe, & so not of god. Bycause that ye thynke, that Christ taught the church some holsome doctrine, that he taught not the Apostoles: I praye you whether shewed god ỹ father, his sone Christe, all truth & all doctrine necessary for a Christē man to knowe or no yf he dyd: then the Apostles learned of Christe all truthe, and euery necessary doctrine for a christen man. For Christ sayeth Jhoñ. xv. I haue shewed you al thynges, whiche I haue herde of my father. yf that Christ hath not taught them al thynges necessary for a christē man to know, then were they vnperfit

Christen

Chriſten men, and in an euyll caſe: yf Chriſte haue taught them all truthe, & they wolde not teache vs that agayne in theyr Epiſtles and Goſples, they were both vnkind vnto vs, & diſobedient perſones to Chriſt, which cõmaunded them to teach vs all ſuch thynges as he taught the before: but they were both kynde vnto vs, and obedyent vnto theyr mayſter Chriſte: Therfore they taughte in theyr wrytynges, that is in the Epiſtles and Goſpels all holſom doctryne and neceſſary, for a Chriſten man to know. Therfore the .ij. places which ye haue alleged out of Jhon make nothynge for the meſſe, and ſuch other vnwrytten vanytes but declare the weakenes and imperfytnes of the Apoſtles whiche without the helpe of the holy ghoſt, could neyther remẽbre, nor vnderſtande, after Chriſtes reſurrecciõ, ſuch thynges as he had taught them before his paſſion. But for a further tryall of the matter, put the caſe that chriſt had taught ỹ churche, after

the apostles deathes certayne holsome doctrines, which he had not taught ỹ apostles in theyr tyme: (whiche thynge no Christē man wyll graūt) yet it folowith not ỹ messe shuld be that holsom and necessarye doctryne, for it is contrary vnto the nature of god, in whom falleth no vnconstancy, to teach a cōtrary doctrine, after his ascension vnto that, which he taught before his passiō, but the messe is clene cōtrary vnto the doctrine, which he taught before his passion and specially vnto this. Nemo venit ad patrem nisi per me. No man commeth vnto the father but thorow me, therfor Christ neuer taught the messe, neyther before his ascēsiō, nor after. And wher as ye allege, that the churche beleueth that the holy ghost reueled vnto ỹ holy fathers, ỹ messe after ỹ apostles tyme. what churche meane ye of: the Popes churche, or of Christes true churche? yf ye meane of ỹ Popes churche we, wot howe moche credence ought to be gyuen vnto the Popes leman. yf ye

meane

meane of Christes true church, when ye saye that the true churche of Christ beleue, that the holy ghost reueled the messe vnto the fathers, and not to the Apostles, eyther ye take violentlye awaye the Apostles from Christes true Churche, or elles lye shamfully, in saynge that Christes churche beleueth a thynge, when as the pryncipall membres of Christes Churche neyther doo, nor dyd at any tyme beleue it. Now haue I sufficiently proued, that all that ye coulde hytherto bryng furth, coulde not proue that the messe had any foundatiō or groūd of goddes word. Nowe my lord iudge, I reporte me vnto you, whether ẏ places, which this mā hath rehersed, be sufficient, or no, to proue ẏ the messe is of god. Palemon. Youre places alleged out of Johñ, make as moch for the messe as they do for the Popes supremecy, pilgrimage, pardons, purgatory, & any other such thyng, wherof is no mētiō made i holy scripture, therfore ye must ether brīg furth som other

scripture, for your purpose, or els gaūt that the messe is not of God. Porphiry. We are not so sklenderly prouided, but that we haue yet both scripture, & also reason, wherwith we shall be able to proue, that the messe is of God. Fyrste vnto you maisters, whiche accuse the messe, I axe of you, whether almyghty God requyreth in this cōmaundemēt, honoure thy father & mother, as well obedience of subiectes, vnto magistrates and ruelers, as he requyreth obedience of Chyldren, to theyr fathers & mothers? Knowledge. Yes all a lyke. Porphyry. Then are subiectes as well boūd to obey the rulers commaundemētes, as chyldren are bounde to obeye theyr fathers and mothers commaūdementes. Knowledge. That do I graunt also. Porphyry But the rulers hauc cōmannded all vs, that be theyr subiectes, to beleue that the messe is of god, & therfore to come vnto it: Therfore all men are bounde in payne of dampnatiō, to beleue that the messe is goddes ordynaunce,

naunce, and to come to it. But least ye shoulde doubte, that any Magistrate hath cõmaunded the messe to be taken as the ordinaunce of God, ye haue sene the daye youre selfe, with in these. viii. yeres, that he that woulde haue spoke agaynst the blessyd messe, shulde haue ben burned, as a traytor to god, & a felon to the kyng: which they woulde not haue done, yf ỹ they woulde not haue had the messe to be taken, for the very ordinaũce of God. And I am sure, that there are in England, many e inferior magistrates, whiche are of that same mynde styll, and commaunde at this houre their inferiours, to come to messe and commaund them to beleue that it is of God. How many Bishoppes and iustices of peace are there now, i England, whiche are not suche, as I haue rehersed? Therfore yf we be bounde to obey our polytike fathers, we muste beleue that the messe is of God. Knowleg. Within these. xx. yeres there haue ben some magistrates, whiche haue com-

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maunded they? subiectes in payne of
death to beleue that the bishop of rome
was heed of the churche. Is not this
the cõmaundemẽt euen now of the em
perour & also of the frenche kynge cõ=
maunded not these .ij. magistrates in
payne of burninge, all men to beleue, ỹ
pilgrimag is good, worshyppig of ima
ges is and godly mõkery, is holy kynd
of lyfe. Now I prare you, are all these .ij
magistrates subiectes bõũde in payne
of damnatiõ, to beleue ỹ the bysshop of
Rome is heed of the churche: are they
bõũd to beleue ỹ pylgrimag & worshyp
pig of images are good & godly: are they
bõũde to beleue ỹ mõkery is a kynd of
lyfe ỹ pleaseth god: are these subiectes
bound to beleue any moze thẽ is cõtey
ned in ỹ crede, & in ỹ expressed wordes of
god: answer I pray you, are all ỹ Em
perours subiectes, & the frenche kynges
subiectes bõũde to beleue, ỹ the pope is
the heed of the churche, & that pardons
pylgrimage, & mõkery be of god: Why.
They ar not bõũde to beleue ỹ the pope

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is hed of ẏ church neyther ẏ pilgrimag is of god. Kno. Thē are not al subiectes by the vertue of the fyrste cōmaūdemēt boūd to beleue, what soeuer the rulers cōmaūde thē to beleue except it, ẏ they cōmaund, be cōteyned in the expressed word of god: But ther is no mētiō made in the scripture of the messe, therfore though ẏ magistrete shulde cōmaunde men to beleue, ẏ the messe were of god, yet they ar not boūd to obey thē ī that case. Thus moch haue we gottē of you by your owne cōfession, Now let vs se what we cā wyn of you by ẏ scripture. Ille graūt vnto you, ẏ we must obey ẏ cōmaūdemēt of the politike father, so far as he kepeth hym self ẇ in his boūdes, ẏ is, in all thynges, that ar for the glorye of God, or are profitable for the common welthe, and not contrary vnto the worde of God. But yf he woulde goo be yonde his boundes, that is, yf he woulde commaunde men to beleue that thynge to be a worshyppynge of god, which is eyther vnspokē of in the

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wrytten worde of god, or cõtrary vnto the same worde, or yf he shulde forbyd this worde, or any parte of it, we are not bounde to obeye hym in this case. My auctor is saynt Paule, whiche in the Epistle to the Galathians, sayeth yf that I, or an Angell of heauen doo shewe any Gospel beside it, that I haue shewed you, accursed be he, and excũmunycated frõ god. And the same he sayth vnto the Corinthians that: ỹ I haue receyued of the Lorde, that I haue delyuered vnto you. And in the Epistle to the Galathians, he sayth, that he receyued the Gospell whiche he had preached, not of any man, but by the reuelation of Jesus Christe. Then the meanyng of saynt Paule is, that he wolde that euen his owne selfe, or an Angell of heauen shulde be accursed, yf eyther of thẽ shuld teache or cõmaunde to beleue any doctrine, ỹ he hath not receyued of Christ: wherof I gather, that al magistrates, whiche cõmaunde to be taught & beleued any doctrine of glad

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tydynges, whiche they haue not receyued of Christe, that they are accursed by the doctrine of saynt Paule. Daniell obeyed his kynge, so longe as he commaunded hym, not to doo any thynge, agaynst Goddes cõmaundement: but when his maister wolde haue had hym to haue worshipped Bell & the dragon, he wolde not obey hym. The. iii. Israelites obeyed kyng Nabuchodonosor in al thyngs, that pertained vnto a kynge to requyre: but when the kynge wente beyonde his boũdes, and wolde haue had thẽ to haue worshypped his Image, they wolde no longer obeye theyr polytyke father. The Apostles also in cyuile matters, obeyd the magistrates and payde tribute, but when the rulers forbade the Apostles to preache any more in Christes name, they wolde not obey theyr cõmaundement: but sayde. Melius est obedire deo ꝙ hominibus: It is better to obeye God, then men. By these places ye may se playnly. that we are not bond to obey ỹ magistrates yf they

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cõmaunde vs to beleue any thynge, or do any thynge, that is contrary vnto scripture: but the Messe is contrarye vnto the scripture, therfore though the magistrate shuld cõmaunde vs to beleue, that it were of god, we are not boũd to in this case obeye them. Howbeit in other cases we are bounde to obey thẽ, in payne of damnation: for he that resysteth them in any suche matters, as they haue auctorite of cõmaundement ouer, resysteth god and so purchaseth hym selfe the wrath of god. Epiphy. He that is not agaynst me is wt me, sayeth christ: but the messe, for all your sayeng is not agaynst Christ and his worde, ergo it is with christe, and of Christ. Knowledge, That the messe is cõtrary to christ and his holy worde, I shall be able to proue it wt wytnesses ynough brought out of the scripture, and the Messe it selfe also. This is sayd in the Messe, for auoyding of the Pestilence, in these wordes in a prayer, called a Secrete. Subueniat nobis dominꝰ. Lorde we beseech

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the, ẏ the workyng of this present sacrifice may helpe vs, which also may myghtely delyuer vs frō al erroures & saue vs from rōnyng ĩto al pardition. Lo here ẏ working of a sarifice offered vp by a preiste, is rekened & taken to haue as moch power as christ hath, to helpe vs by his sacrifice: for Christe with his sacrifyce dyd no more but delyuer vs frō erroures, & saued vs from al perdition or destruction. Now I pray you, howe doth this agre with Paule, that another sacrifice then Christ offered, shuld saue vs whiche sayeth. Hebre. x. With one oblation he hathe made perfyte for euermore, all them, whiche are santifyed. This is sayde in the Canon of the Messe: Hec sacro sancta commixtio corporis et sanguinis domini. &c. Lette this mynglynge togyther of the body and bloude of our LORDE Jesu Christe be vnto me and to all them that receyue it, saluation of bothe Bodye and soule, to deserue euerlastynge lyfe, And a preparynge to healthe to

to receyue it Beholde as the messe teacheth uen to beleue, that they maye purchase euerlastyng lyfe by the worke bothe ordeyned and done by a man, that is, by the mynglynge togyther of the consecrated breade and wyne in the chalyce. Where dyd God cōmaund any preist or mynister to mynge the cōsecrated bread and wyne togyther / in no place of the wrytten worde of God. Is it not contrary vnto the scripture, I repose me to you, ỹ the worke of a synfull man, shall deserue euerlastynge lyfe? I suppose (saith saint Paul (roma no. iii. that a man is iustyfyed by fayth without ỹ workes of the law: yf that a man be not iustified by ỹ workes commaūded euen expressedly ī goddes law, shall a man be iustyfyed and saued by a worke, neuer ones commaunded by god, but inuēted by a superstious mā. Se nowe, howe prately the scripture & the messe do agre. The messe hath an other praier lyke vnto this former whi the begynneth thus. Domine sancte pater

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omnipotens deus. &c. Holy Lorde almyghty father euerlastynge God, graunt me, that I maye so worthely receyue the body and bloude of thy sone our Lorde Jesu Christ, that I maye deserue therby to receyue forgyuynes of all my synnes, & to be fylled with thy holy spirite and to haue thy peace. Marke here, how that it whiche is onely gyuen thorowe the merite of Christes passion & is onely wrought by Christe, is craued blasphemously of the worke wroughte and done of a synfull man. Is there not here a swete agreynge with this prayer of the messe, and these textes of scripture? Domini est salus Nec est in alio quo & salus. Saluation is the Lordes, neyther is there saluation in any other. When ye haue done all thynges which are cõmaunded you, say that ye were vnprofytable seruauntes The messe in another place, contrary vnto the holy scripture, teacheth vs, that the offerynge vp of bread & wyne, may do the same that Christe dyd on the crosse, that is, maye

take away all our synnes & may bryng
helth to the lyuinge, & rest to the depar
ted. Porphiry. Your talke doth testify that
ye are a Sacramentary, and that ye
do not beleue, that after the consecra=
tion, the bread and wyne are turned in
to the flesche and bloude of Christ. Whē
as the bryeade and wyne are turned in=
to Christes flesche and bloude, and of
these two cōmeth for the hole Christe,
what synne is it, to craue forgyuenes
of synnes by ỹ offeryng vp of our Sau=
youre Christe, whiche neuer ceaseth
from takyng of the synnes of the world
away? Knowledge. But what yf a man
craue & axe the same thynge of the of=
ferynge vp of bryeade & wyne, two poore
creatures, as yet vncōsecrated. Porph.
He shulde make a God of bryeade and
wyne and so commytte Idolatry: For
that is to euery mā a god, of whom he
loketh to haue saluation. ☞ Knowlege.
than is ỹ messe an Idolatresse, for she
axe the the benefit of saluatiō, of the of
ferynge vp bare bryeade & wyne vncon=
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sacrated. Porphyry how can ye proue me this that the messe areth saluatiō of ỹ offerynge of breade and wyne vncōsecrated and not of Christe? Knowelege. I praye you in what place of the messe is the breade & wyne turned into Christes body & bloude? Porphyry When these wordes ar spoken ouer the bread and wyne, this is my body, and this is the cup of my bloude & of the new and euerlastynge testament. Knowelege And is the bread, bread styll, & the wyne, wyne styll tyll these wordes be sayd ouer ỹ bread & the wyne? Por. Ye verely. Know. But the wordes which I shall reherse, are sayd streyght way after ỹ crede, a great whyle before ỹ wordes of cōsecratiō be sayd and ỹ ordinary rubryke gyueth ỹ priest this cōmaūdement, before they say ỹ wordes ỹ I speake of. Let ỹ priest take the chalice in his hande, & set diligētlye in a dewe vpō the middes of the altare, and bouke a lytel downe, & lyfte vp the chalice w̄ both his hādes, offeryng the sacrifice vnto ỹ lorde, saying this pra-

er: Receyue holy trinite this offering, which I am vnworthy sinner offer in the honour of the, of the blessed virgyn Mary, & of all sayntes, for my synnes and offences, for ye helth of the lyuing and for the rest of them, ye ar departed. This prayer is sayd i euery messe, but now wyll I bring you diuerse secretes peculiar & proper vnto diuerse messes of lyke wickednes & impiete, wt it that I rehersed here before. This prayer is sayde in the messe of saynte Grisgony. Lord, we besech the receyue our rewardes with apleasaũt coũtenaunce, that by the intercessiõ of thy martyr blessed Grisgoni, they maye purge awaye all contagious infections of our synnes. This is sayde in the Messe of the inuentiõ of saynt steuen, lorde, loke pleasaũtly vpõ this sacrifice offered with the vowes of thy faythfull, ye it, whiche hath brought vnto thy beloued martir Steuen & his companions this dayes glory of theyr inuention, may profyt vs to redemption & grace. This is sayd in

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the messe of Marke and Marcelliane. Lorde, we beseech ỹ, that thy grace may go before vs, & also come after, & take gentilly these oblatiõs, which we offer vp for our synnes, to be cõsecrated vnto thy name, that by the intercessiõ of thy martyres Marke & Marcelliane, they may be profytable to saluation for all men. This is sayd in the messe of Nichomedis: Lorde make holy the sacrifices & by the intercessiõ of thy blessed martyr Nechomedis, cleȝse & purge vs by them, from ỹ spottes of our synnes. This is red in the messe of S. Richard Graunt vs mercyful god, by the intercession of saynt Richarde thy confessor and bishop, ỹ the reward offered vnto the eyes of thy maiesty, may get grace to lyue well, and purchase euerlastynge glory. The sacrifices, oblations and rewardes, which ar spokẽ of here in these prayers, ar nothyng els, but bare bread & bare wyne: for ỹ prayers wherin they ar offered, are sayd longe before the straunge & cõsecration. But the priest at

messe axeth of god, that ỳ offeryng vp of ỳ same bare bread & wyne may take away synnes, purge the contagions infection of synnes awaye, may profit to our redẽptiõ & to obtayne grace, may be profitable to saluation for al mẽ may purge frõ spottes of synnes, & may get grace and purchase euerlastyng glory. Euery man beleueth ỳ he may obteyne ỳ thynge which he ernestly doth aske & craue, but ỳ messe or ỳ preest at messe axeth ernestly purgation & clensyng of synnes, & euerlastyng glory, to be gyuẽ of god by the offering vp of bread and wyne: ergo the messe beleueth, that sinnes maye be purged and euerlastynge glory may be obteyned by the offering vp of bread & wyne. But bread & wyne ar not god, neyther is the offeryng vp of bread & wyne any ordinaũce of god but only the ordinaunce of man: Then they that beleue to be saued & purged frõ synne by bread & wyne, or by the offerynge vp of breade & wyne, thynke ỳ they may be saued by a thynge that is

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not God, and by a worke, that god neuer cõmaũded. But as ye sayde of late that is to euery man his God, by whõ he loketh to be saued & redemed from synne: but the messe with her chaplaynes truste to be saued by the offeryng vp of breade & wyne, therfore the messe with her chaplaynes maketh a god of the offeryng vp of bread & wyne. But all they that do so, are Idolaters: but the Messe and her chaplaynes doo so, ergo they are Idolaters. Nowe seyng that the messe is an Idolater, what Christen man wyl from hence take her for Goddes seruyce? Who dare for the displeasure of God, come vnto her, or haue any cõpany, or cõuersaciõ w her Prophy. It is not suche an haynous matter, as ye make it, to offer vp bread and wyne. Dyd not ỳ prieſts of Moyses law offer vp breade & wyne? Dyd not also Melchisedech a prieſt before Moyses law, of whose ordre we ar of, offer vp also bred & wyne? & were neyther moyses Idolaters, nor yet Melchisedech. Know

wedes. Yf that the Prieſtes of Moyſes lawe and Melchiſedech had, without any cõmaundemente of God, offered vp breade and wyne, truſtynge by the offerynge therof, to purchaſe redemption and ſaluation, they had bene Idolaters in dede. But they neyther offred vp bread and wyne without cõmaundemente, neyther truſted they to be ſaued thorowe the offerynge vp of bread & wyne: therfore theyr examples wyll not excuſe you from Idolatry. Where as ye ſaye, that ye are Prieſtes of the order of Melchiſedech, and ſeme therby to haue auctorite to offer vp bread and wyne, as he dyd, I ſhall breflye proue, that ye are not of his order. ¶ Who ſoeuer is a Prieſte of the order of Melchiſedech, is a prieſte for euer and neyther hath begynnynge, nor endynge of his prieſthod: and therfore was Chriſt called a Prieſt after the order of Melchiſedech, becauſe he was an euerlaſtynge prieſte, and his prieſthode had effecte and ſtrengthe from the begyn-

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nynge of the worlde, and shall haue vnto the ende of the world, not because he offered breade and wyne, for he offered vp neyther of bothe, but his body and bloude, which was sygnyfyed by the bread and the wyne: ye haue a begynnynge of youre Priesthode, at. xxiiij. yeares of your age, and an ende of it when ye dye, therfore ye are not Priestes of the order of Melchisedech. Are ye priestes of Moyses lawe? Phylatry. NO. knowledge. Yt that ye be neyther priestes of the order of Melchisedech, neyther of Aarons order, by what auctorite take ye in hande, to stande at altares, offerynge vp of outwarde sacrifices, when as in the new Testamente, it is neyther laufull to bylde altare, neyther to offer vpon it, any outwarde sacrifice, seynge, that by the sacrifice, that Christe offered on the crosse, all altares and outwarde sacrifyces were abrogated, and laufully put downe.

Porphiry. We haue altares in the newe Tamente, and outwarde Sacrifyces

alowed also, euen of Christe in the .v. of Mathewe in these wordes. When thou shalte offer vp the rewarde at the altare, and shalt there remembre that thy brother hath some thynge agaynst the, leaue thy rewarde there before the altare, and go and be fyrste brought in fauoure with thy brother: and then come and offer thy rewarde. Loo, here our maister Christe maketh mencion bothe of the rewarde, and also of an altare. Therfore in the newe Testament we maye bothe haue altares, and also outwarde offerynges. Knowelege. All they that haue any ryghte vnderstandyng in scriptur, can tell ỹ Christ sayde these wordes, whiche ye haue rehersed vnto the Jeues: which as yet, were vnder the law, & vsed outwarde sacrifices. The sacrifices & ceremonies of Moses law, dyd so long indure, tyl ỹ christis sacrifice, which was perfigured & sygnified before by the Jewes outwarde sacrifice, which was ones fynished and offered. But as soone as Christ had offered

fered vp his sacrifyce on the Crosse, whiche was to hym, as a certayne altare all outward sacrifices, altares, & oblations was abrogated & put down Neuertheleſſe vnto that tyme he forbad no Sacrifice or oblation ordeined by Moyses to be offered. Chriſte a myniſter of the new teſtament before his paſſion, was circumciſed, he came to ỹ tẽple of Hieruſalem & eate the Jewes Paſcal lambe after ỹ order of Moyſes law: ſhal we therfore be circũciſed: ſhal we come to the tẽple of Hieruſalẽ: ſhal we be boũd alſo to eat ỹ Jues paſchall lambe after the order of Moyſes law: Therfore, ỹ place whiche ye haue reherſed here before, maketh not hyng for altares & oblations, to be had amõg chriſten mẽ, after ỹ Chriſt hath ſuffred his paſſiõ: which was ſo perfyte a ſacrifice or oblatiõ ỹ ther nede neuer more after ỹ, to be offred to take ſines away. Therfore your meſtres miſſa, & ye that wyll haue ſtyll bothe altares and outwarde ſacrifices for ſynnes, are enemyes vn-

to Christes moste holye worde, whiche doth in many places testify, that at a certayne tyme, all outwarde artyfyces shulde haue an ende, and that the tyme was, when Christ offered hym selfe a sufficient sacrifyce for the redemptiõ of the whole worlde. To proue this that I haue sayde to be true, fyrste I wyll shewe by the scripture that the offeryng vp of sacrifices, was no morall precepte, and therfore not euerlastynge but a temporall and ceremoneall, to serue the infancy and weakenes of the Iewes a whyle that is, to the tyme of perfectiõ. Esaye in the fyrst Chapter of his prophecy writeth thus: What shal I do with your manyfolde sacryfyces sayth the Lorde? The burnte sacrifyces of rammes, and the fate of the beastes, do I lothe. I loue not the bloude of oxen, lambes and gotes. When ye shall come to appere before me, who requyreth it of your hande, that ye shulde treade on my courtes? Bryng youre rewarde nomore in vayne. Ieremy also

so wryteth thus in the fyfte Chapter: Wherfore bryngest thou me frankincense oute of Seba, and calamus and ambre oute of a farre Lande. ☞ Youre burned offerynges pleace me not, and youre Sacrifyces are not swete vnto me. God sayeth also in ỹ.b. of Amos these wordes: I defye your holy dayes neyther wyll I smell in youre Congregations, and when ye shall sacryfyce vnto me burnte offerynges and sacryfyces of meate, they shall not be acceptable vnto me and I wyll not loke vpon the offerynges of fattes. O house of Israell, haue ye offered in the wylderne fo the space of.xl. yeres offerynges and sacryfices vnto me? The same sentence is wrytte in ỹ.xl. psalme The same matter is conteyned in the li. Psalme in these wordes: Thou art not delyted in hostes or offerynges, or elles I wolde haue offered. Thou wylt haue no burnt sacryfice and hostes to be offered, but these sacryfices wylte ỹ not dispyse, a sorowfull spirite, a lowe

brought

brough harte & a contrite. Dauid maketh mẽtion of ỹ same mater in the .xl. psalme: Thou louest not a sacrifice and an offeryng of meate, but ỹ hast bored thorow myn eares: thou hast not required burnt sacrifice & hostes, to be offered vp forsine, Paul also in the .x. chap. of ỹ epistle to the Hebrewes wryteth thus of the abrogation of ceremonies, sacryfices, & oblations of the olde lawe The lawe hauyng a shadowe of good thynges of to come: and not beyng the patron it self, can neuer make thẽ that are vnder it, perfyt with thy oblations, whiche it offereth the very same contynually euery yere, or els shuld offeryng haue ben lefte of because they whiche had offred vp sacryfice, and had therby clensed and purified, shulde haue had frõ thencefoyth no more grudge of syn i theyr cõscience. But in these is a remẽbraunce of synnes yearly. For the bloud of bulles & gotes can not take awaye syn. Wherfore, when he was about to come into ỹ worlde he sayd. Thou wol-

deſt not haue Sacryfice and oblation, but thou haſte made fyt a body to me, and thou haſte not alowed burnte ſacryfices for ſynne: Then ſayd I, here come I, it is wrytten in the begīnynge of the boke of me, that I ſhulde do thy wyll (O God) when he ſayeth before, thou woldeſt not haue ſacryfice, oblation, and burnte offerynges for ſynnes neyther dyddeſt thou alowe them that are offred after the maner of the lawe: then ſayd he, here am I (O God) to do thy wyll. He taketh away the former, that he may ſtablyſhe and ſette vp the later, by the whiche wyll, we are made holye and ſanctyfied, by the offerynge vp of the bodye of Jeſus Chriſte ones fynyſhed and done. Nowe oute of theſe places of ſcripture whiche I haue reherſed, I gather that all outwarde oblations, burnt offerynges, ſacryfices and oblations both of beaſtes and of meat, as of breade, and ſuche lyke was quiet abrogated and put downe at that tyme, when oure Sauioure Jeſus

ſus Chriſt offered vp on the Croſſe his moſte bleſſed & perfyte ſacryfice, which was prefygured and ſygnified before longe tyme, by the oblations and ſacryfices nowe put downe and abrogated. Yf that all kyndes of ſacrifices of beaſtes and meates be abrogated by Chriſtes Sacryfice, we ought to haue no more outwarde ſacrifyces. Then ye myſtres Maſſa with your Chaplaynes do amiſſe to ſet vp that whiche Chriſte put downe: yea and though Chriſt had not abrogated the offerynge vp of beaſtes and of breade, yet ye do greuously offende God in ſettynge vp a newe kynde of ſacrifice or with worſhippyng of God whiche he neuer comaunded. Sayeth not almyghtye God by Eſay the prophete and complayneth, that he is falſely worſhypped by the comaundementes of men: And God gyueth a playne commaundement in the. xii. of Deutronomy ſayenge. Doo thou onely that, whiche I commaũde the: neyther ſhalte thou put any thynge

to

to the commaundement, neyther take anythynge from it. That God is sore displeased with offerynges inuented by man, the death of Nadab and Abiu Leuitici the.x. doth testifie, where as they both were burnte to death, for offeryng vp of stronge fyre which was not cõmaunded them. Where haue ye any cõmaundemente of God that ye shuld offer vp breade in the newe Testament: surely, no where in the new Testament. Furthermore, mestres Missa ye and your Chaplaynes do noughtlye, and contrary vnto the Scriptures, to set vp outwarde altares, when as all outwarde Sacryfices are abrogated. What shulde Christes temple do with an outwarde altare where there is no outwarde sacryfice to be offered vpon it? The sacrifyces that are alowed onely for Christen men to be offered, are these: the calues of our lyppes, prayers thankes. praysynge of God, charitablenes, and mercye and almes to the poore, oure owne bodyes mortyfied,

a contrite hart and a troubled spirite. I praye you nowe, what shall we nede an outwarde and a stony altare to offer these sacrifices on? Then when as we nede no suche altares it is euyl done of you to holde styl altares in ỳ church, where as Christes table shuld be. Now your altares do no other good, but bere false wytnes agaynst Chryst, ỳ he hath not made perfyt all, that are sanctified with his blessed sacryfyce: for an outward altare presupposeth an outward Sacryfyce but another outward sacryfyce for syn, after Chrystes sacrifice, presupposeth, that Chrystes sacryfyce was not sufficient and perfyt ynoughe: For Paule to the Hebrues proueth, that ỳ sacrifice that hath no other succedynge is vnperfyt. But all suche false wytnes and sygnyfycations, whiche sygnifye any thynge agaynst Chryste, oughte to be put downe, and destroyed: but it is nowe proued, that the altares, whithe are in the Churche, presuppose and sygnyfye agaynst Christe, therfore they

oughte

oughte to be broken downe and taken away. Then shall ye my maysters that ar mysarryes, saye Messe without altares: yf ye wyll nedes saye Messe. I wonder oftymes, where is nowe the zeale amonge Christen men, whiche was amonge the Carnall and stubburne Jewes. Yf we, whiche woulde be tekened perfyte Christianes, hadde bene so zelous for the kepynge of the new law as they were for the olde, as soone as we had sene any altare sette up in the churche, we woulde haue sayd vnto them that sette it up. What vnfaythfulnes is this, that ye can not be content with Christe, and the lawe of of the Gospell, but ye wyll nedes set up Altares and outwarde Sacryfyces after the maner of Moyses lawe? Why sette ye up agayne Altares and Sacryfyces, whiche oure redemer and Sauyoure Christ hath put downe and abrogated? Howe can ye for shame set up altares, when as the chyldren of Israell, Iosue. xxij. coulde not abyde, that

the tribe of Ruben, God and the halfe tribe of Manasses, shuld set vp an altare any where, to do sacrifice on, sauynge onely by the tabernacle: and yet they were bounde to offer vp sacrifices and to haue altares by the tabernacle. Nowe haue I proued sufficiently that contrary vnto the scripture, ye offer vp breade, for synne and buylde altares in the temples of Christen men. Fremouth. This do I also lay vnto this womans charge, that she with her chaplaynes, taketh in hande to offer vp Christe agayne, and to take synne awaye, with the offerynge vp of Christ, euen as he toke synne awaye when he offered his blessed bodye vpon the crosse, whiche thynge I shall proue to be iniurious to Christes passion and priesthod, & cõtrary vnto the worde of God. Prophery. Almyghty god sayd vnto the Jues: In cathedra Moisi scribe et pharisei sederunt. That is, in the teachynge stoole of Moyses, haue sytten the scribes and the pharises: do what soeuer they bydde ye do,

but

but accordynge vnto theyr workes, do ye not, for they say, and do not. Yf that the Jues were boũde to do that which the Scribes and Pharises bad them do, we are nowe bounde to do in the newe Testamẽt those thynges, ẏ oure bysshoppes and ordinaries byd vs do: but oure ordinaries haue cõmaunded vs and the messe to offer vp Christe agayne dayly for the takynge awaye of synne, therfore we are bounde to offer vp Christ agayne to take synes away. And in doynge of oure superiours cõmaũdement, we please God: who bad vs obeye our superiours. Therfore in offeryng vp Christe agayne to release synnes, both of the quycke & the deade, is not contrary vnto the wyll of God, but pleasaũte & acceptable vnto hym.

Knowledge The Jewes were bounde, I graunt you, so longe to obey the Scribes and pharises, as they sat in Moyses chayr, or teachyng stoole, but no lõger. So longe, sat they in Moyses teachynge stoole or chayre, as they taughte

onely Moyses lawe and nothynge of theyr owne: But when as the Scribes and Phariſes taught theyr owne traditions, and commaundementes, they ſat in theyr owne chayre or teachynge ſoole, and then were the Jewes ſo lytle bounde to obeye them that Chriſte gaue them a playne cõmaundemente, that they ſhulde not obey them, but auoyde and ſhunne theyr doctryne, and therfore ſaid he Mathew. xvi. Beware of the leuyn of the Phariſees, in the whiche place, leuyn (as the Scripture expoundeth it ſelfe) betokeneth the doctryne of the Phariſees. Yf that all the Jewes were bounde to do what ſoeuer the Scribes and Phariſees dyd commaunde without any exception, whether it were conteyned in the ſcripture or no, then breake the Apoſtles Chriſtes cõmaũdemẽte, when as they woulde not waſche theyr handes, when they wente to meate, for the phariſes & the Scribes ſayde vnto chriſt. Why do thy diſciples breake the ordinaunces

of

of the elders: for they wasche not their handes, when they eate breade: But Christe in defendynge of his disciples, declareth, that they brake not his cõmaundement in breakyng of the Pharisees cõmaundemẽt: therfore by these places of scripture, it is euident ỹ a mã is somtyme boũde to obeye the Pharisees cõmaũdemẽt, ỹ is, whẽ they teach nothynge but ỹ Scripture, & somtyme men are boũde to disobey & resyst their cõmaũdement, ỹ is, when they sytte in their owne chayres, & teach traditiõs, which ar not in ỹ scripture. The pharisees taught ỹ all men shuld wasch their hãdes before meat. They taught, ỹ mẽ shuld not honour their father & mother but put money in the bore, and ỹ ther by they shuld be excused from honorynge of their father & mother. No man is so mad to beleue that by this saying of christe: in ỹ chayre of Moyses haue syt ỹ scribes & pharises, do what soeuer they bydyou do: mẽ are boũd to kepe ỹ pharisees cõmaũdemẽt when they ey-

ther teache men to walche handes be-
fore meate, or to dyshonour theyr fa-
ther and mother. Then can ye not ga-
ther of the texte, that we are bounde
to obeye our Byshoppes and pastores
in all tradytions and cõmaundements,
what soeuer they cõmaũde vs to kepe,
without any exception, but onely in
suche cõmaundementes, as they haue
out of the newe Testamente. Yf that
we were bounde to beleue & obey what
soeuer the preachers, or ordinaries, or
Byshoppes dyd preache or cõmaunde,
Certayne Jues of ỹ secte of the phari-
ses, whiche had beleued and professed
Christe, stert vp & teached the brethren.
Act. xv. that they coulde not be saued,
except they were circumcised, and kept
the Lawe with the Gospell: was the
Christen men of that tyme bounde to
beleue and to obeye these preachers cõ-
maũdementes? Byshop Fysher sayde
that the Byshop of Rome was heade
of the Churche. Byshop Keps a lytle
before the Idole of Wallyngam was
put

put downe, sayd, that men shulde go on pylgrymage. Bysshop Gardyner sayd, that Images shulde be worshypped w̄ outwarde worshyp, and that men were iustified by theyr workes. These .iii. were ordinaries were all they y̱ were vnder them at that tyme, when they preached suche doctrine, bounde to do as these men sayde, or they were not: Yf they were not, I praye you tell me, why were they not bō̄de to obey theyr doctrine and cōmaundement: Philargy. Because they cōmaunded both, that it was not in the scripture and also contrary doctrine vnto the scripture. Fremouth. Then when as your ordynary cō maū̄deth you, and your maistres missa any thynge concernynge religion that is not in the scripture, or cōtrary vnto the scripture, ye are not bounde to obey hym, and kepe his cōmaundement: but this cōmaundement of your ordinary, where as he cōmaundeth you to offer vp Christe agayne is not cōmaunded of god in his scripture, yea it is cleane

contrary vnto the scripture, wherfore ye shulde haue no more in this case haue folowed the counsell & cõmaũdement of your ordynary then the good Jewes, kept the cõmaundemẽt of the Phariſes, where they taught men to dyshonoure theyr father and mother.

Knowlege. And I for my parte shal proue that both your kynde of priesthod that offer vp Christe agayne and also your mestres, whom ye haue takẽ in hande to defende, are cõtrary vnto ỹ worde of God. They ỹ go aboute to make Christes sacrifyce vnperfyte, are enemyes vnto the Scripture and contrarye vnto the worde of god: but your priesthode & the messe do so: therfore they bothe are contrary vnto the scripture. Sayne Paule in the epistle to the Hebrwes proueth by these reasons, that the sacrifices & priesthode of Moyses lawe, are vnperfyt, because they coulde neuer make perfyte them, whiche were vnder the Lawe. And in the seuenth chapter, he sayeth thus, speakynge of the lawe

and

and sacrifices of Moyses The cõmaũ
dement whiche went before is taken a-
way for the weakenes & vnprofitable-
nes of it, for the lawe hath brought no-
thyng vnto perfection, but it was a lea-
dynge vnto a better hope. The prieſtes
of the olde Lawe were many because
they were not ſuffred by death to con-
tynue. But chriſte, because he endureth
for euer, hath an euerlaſtyng prieſthode
wherfore he lyuynge for euer, can per-
fytly saue them, which thorowe hym,
go vnto god. Marke these wordes wel,
for they ar not myne but paules. Paule
also in the .x. of the epiſtle to the Hebr.
proueth that the lawe is vnperfyt, be-
cause it coulde not, with the sacrifices
and hoſtes, whiche ỹ prieſtes offered vp
euery yeare of freſhe, make thẽ ỹ came
to the lawe perfyt: or els (sayth Paule)
they woulde haue left of offeryng. Of ỹ
wordes I make these realõs. Yf ỹ sa-
crifices of moyses lawe were vnpfyt, be
cause they could not make thẽ pfyte, for
yf chriſt for whõ it was offered, it was

vnper-

vnperfyt also: But ye offer vp agayne for them, for whom Christe ones before hath offered, ergo ye reken, that the sacrifyce of Christe made not them perfyt, & so ye reken Christ no perfytter a priest, then Moyses priestes were, & his sacryfice no perfytter then theyr sacryfices were. Marke well the wordes of Paule. Nec his hostiis, quas singulis annis cõtinenter offerunt nunq̃ potest accedentes perfectos reddere, alioqui nonne desiissent offere? The law can neuer make them that come vnto it perfyt, with these sacryfices, whiche they offer continually, euery yeare the same: Or els I praye you, had not they ceased from offerynge, ye maye se by Paule here, that where as there is no ceasynge from offerynge, that there is no perfection of sacryfice: but ye offer vp Christe agayne and cease neuer one daye in the yeare, saynge one (yf that ye ceasse then) trō offering hym agayne, therfore, ye make as moche as lyeth in you, Christes sacrifice imperfyt. Whosoeuer maketh Christes Sacrifice vn-

perfyt,

perfyt, is blasphemous to Christe, and is a membre of Antichrist: but it is proued, mestres Missa, that you with your chaplaynes do so: ergo ye with youre Chaplaynes are blasphemous vnto Christe, and membres of Antichriste. That in offeryngе vp Christe agayne ye be proude, arrogant, and take more auctorite, then euer God gaue you, I wyll proue it thus. What soeuer the hyghe priest maye not do, which is both God and man, that can not a symple priest laufully do, whiche is but a mere man: But Christe oure hyghe priest can not offer hym selfe vp agayne then can no symple priestes, that are but mere men, offer vp lawfully Christe agayne: but ye take in hande to do so, therfore it, that ye take in hande, is vnlaufull, and ye are in doyng of your facte, presumtuous and arrogant, takyng vnto you more auctoryte, then ye haue gyuē vnto you. That Christ can not offer vp hym selfe agayne, these wordes of Paule to the Heberwes. ix. doth testyfie. In

ipsum

ipsum celum ingressus est vt apareat nunc in conspectu dei pro nobis, non vt sepius offerat semetipsum, quemadmodum pontifex ingreditur in sancta singulis annis, per sanguinem alienum, Alioqui opor tuisset sepius passum fuisse a condito mundo. et ce.

He entred into heauen it selfe, to appere in the syght of God for vs, not to offer hymself oftymes vp: as the hygh preest entreth into the temple euerye yeare by straunge bloude. For then frō the begynnynge of the worlde, shulde he haue ofte suffered. Marke ye not here that Paule sayeth, that Christe shuld haue oft suffered, yf he had done a certayne thynge ofte: ỹ same thynge was offerynge of hym selfe, as the text doth expressedly declare. Then seynge that Paule ioyneth inseparably togyther, ofte offerynge. and sufferynge: it followeth well, that so ofte as Christe is offered: so ofte doth he suffer, and they that make hym to be ofte offered, maketh hym to be slayne. But ye maistres Missa with youre chaplaynes, offer Christ a thousande tymes in one yere,

then

then do ye kyll Chriſte a thouſande tymes in one yeare, Now my lorde iudge what this woman deſerueth for kyllīg of Chriſte ſo ofte, I refer it vnto your iudgemente.

Ye ſaye alſo meſtres Miſſa, that ye take ſynnes awaye with the offeryng vp of Chriſte, and Paule ſayeth: abſq; ſanguinis effuſione non fit remiſſio. Without ſhedynge of bloude, there is no forgyuenes: then it ſolowth alſo by this place, that ye and youre chaplaynes are bloudy Sacrificers. Nowe to you my maiſters that be prieſtes what chriſten byſchop wyll cōmaunde you to offer vp chriſt agayn to take ſynne away, ſeyng that as ofte as he is offred vp, ſo ofte muſt he ſuffer, & haue his bloude ſhed. None ſurely, for they that do ſo, are of the ryght lynage of that byſchop, which ſayde: Neceſſe eſt, vt vnus moriatur pro populo, ne tota gens pereat, And of theyrs alſo that ſayd Nos habemus legē, & ſecundū hanc debet mori. There muſt one dye for ỹ people, leaſt ỹ hole multitude ſhuld peryſh, we haue

a lawe

a Lawe and accordynge to that, he muste dye.

Dauid and Paule saye, that Christ is an euerlastyng Priest, and his priesthode hath no ende. No man can succede hym, that lasteth for euer, Christe endureth for euer, then can no man succede hym: then are ye not Christes successours as ye wolde be taken. Furthermore, seynge that Christes priesthod is euerlastynge there can no other Priesthode lawfully succede, then is youre Priesthode, whiche ye wolde brynge in after Christes priesthode, vnlawfull. Yf ye saye, that ye are of Christes ordre, Paule shewyng the differēce betwene Christes priesthode and the priesthode of Moyses lawe, declareth that none suche as ye be, can be of Christes ordre. These .iii. properties: wherby Christes priesthod differeth from all other priesthodes. The fyrst propertie that longeth vnto a Priest of Christes ordre, is to be but one, & without synne: The seconde is, to indure for euer in his priesthode.

The

offer but ones, and with that offeryng to make perfyte all them, for whom he offereth. All these properties are playnly set oute in the .viij. and .x. Chapters of the epystle to the Hebrewes, in these wordes. They were made many prieſtes, because they were not ſuffered by death to continue. But this prieſte, becauſe he abydeth ſtyll, the ſame for euer hath an euerlaſtynge prieſthod, wherfore he can ſaue fully them, that throw hym go vnto god, euer lyuyng for that intent ỹ he might make interceſſiõ for them. Yt was mete that we had ſuche a hyghe Bychop, that ſhulde be godly and deuoute, innocent, vndefyled, ſet a ſyde from ſynners, and hygher then the heauens, whiche ſhulde not haue nede euerye daye to offer vp ſacrifyces as thoſe hyghe Prieſtes had: fyrſte for theyr owne ſynnes, and then after, for the ſynnes of the people: For that he dyd ones, when he offered vp hym ſelfe, and with one oblation he made

perfyte for euer, them that are sanc-
tifyed: But ye are many prieſtes, and
lyue not euer and are not withoute
ſynne, and make not them perfyte, for
whom ye offer with one oblation: ther
fore are ye not prieſtes of Chriſtes or-
der, yea neyther of his order, nor ordy-
naūce, for he neuer ordeyned any kynd
of Prieſtes wherof he hathe made no
mention in his ſcripture.

A prieſt which is ordeyned of God,
to offer by alone withoute anye fe-
lowes in office, an euerlaſtynge offe-
rynge for the takynge awaye of ſynne,
and doth his deuty perfytly hath great
wronge done vnto hym, yf any man
take his office in hande or wyll Joyne
hym ſelfe in office with hym, withoute
his leaue or commaundemente: Chriſt
was ordeyned of God to offer alone
without any felowes in office, an euer
laſtynge oblation, for the releſynge of
ſynne, and that office doth he perfytly,
yet ye vnſent for, and without lycence,

Thruſte

Thruste youre selues in to Christes office, to offer with hym, for the takyng awaye of synnes. Therfore ye doo Christe playn wronge, & not onely hym but also his Father, who sente hym. Nowe, howe can this priesthod of youers be of God, which is iniuryous and doothe wronge, bothe to the Father of heauen, and to Christe his sone, and our redemer: Then yf the Messe leane vpon your priesthode, they muste bothe fall togyther. Here haue I proued also that this Messe is not ordeyned of God, and that she is cõtrary to the scripture, and a blasphemous membre of Antichriste, and iniurious vnto the priestehode of Christe, and to his passion also, and a fowle Idolatres, and a cauler of Idolatrye. Whether suche an Idolatres oughte to be holden styll in Christes churche for Goddes seruyce or no. I refarre all ỹ matter vnto you, my Lorde Iudge, whiche haue auctorite in this matter to determyne as ye haue

ue sene euidēce. Palemon. These men thy accusers, haue brought forth suffycyent euydence and wytnes, that thou arte not of God, that thou arte contrarye and enemy vnto the holy scripture, and Idolatres, makynge a God of vnconsecrated breade and wyne, and that to the great iniurye of Christes passion, thou offerest vp Christe agayne, and as moche as lyeth in the, kyllest hym a thousande tymes in one yeare. Wherfore, thou hast deserued death, and art worthy to be burned. But leaste thy Fathers generacion the Papistes, shulde saye, that we are as desyrous of bloude shedynge, as they were, when they bare the swynge, I cōmaūde the in payne of burnynge to pycke the oute of this Realme, with all thy bagges and baggage within these. viij dayes, and go to thy Father the Pope with all the spede, that thou canst, and say, that here is in Englande no more place for hym, neyther for any of his ge

nera

neracion. Knowledge. Syr yf it please you, yf there be no man appynted to se this woman shypped, and cõueyed out of the lande, the prestes wyll kepe her styll in theyr chambres, and wyll abuse her, as they haue done before. Therfore, yf your Lordshyp wyll let me haue her in my custodye, I shall se her conueyed ones into the see, Let her chose her, whether she wyll come agayne or no. Palemon. I am content, saye not woman, but thou art warned: yf that thou euer come into this Realme agayne, after these. viii. dayes loke none other but to be serued, euen as thy Father hath serued oure brethren in tyme past.

The Welle speaketh.

Helpe & defende my good brethrē all
Which loue doctryne Cathedrall
And do beleue vnwrytten veritie
To be as good as scripture sincerite
Because in ỹ Bible I can not be foūde
The heretikes woulde burye me
vnder the grounde.

I praye you hertely yf it be possyble
To get me a place in ỹ great Bible
Or els as I do vnderstande
I shall be banyshed out of this lāde
And shal be cōpelled w̄ sorowe & payne
To returne to Rome to my Father
agayne.

Finis.

Imprynted by me
Richarde Pyer.

☞ An answere vnto Sir Thomas Moyes dialoge made by Uvillyam Tindale.

¶ First he declareth what the church is/and geveth a reason of certayne wordes which Master Moye rebuketh in the trãslacion of the newe Testament. ☜

¶ After that he answereth particularlye vnto everye chaptre which semeth to haue anye apperaunce of truth thorow all his.iiij.bokes.

☞ Awake thou that slepest and stonde vp from deeth/and Christ shall geue the light Ephesians. v.

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